means possible, to hide and conceal that opinion (as infand and detestable) of the generation of the world, and of the soul of it, so as not to have continued from eternity, or through a succession of infinite time,— Notwithstanding which, we conceive it to be undeniably evident, that Plato, in his Timaeus, doth assert the genesis of the world in rthis sense; to wit, of a temporary production of it, and as not having existed from eternity, or without beginning. First, because, in the entrance of that discourse,* he opposeth these two things to one another, *TO* <m ov, that which always is, —and TO yevvanv e^ov, that which is generated 0r made;— -aiad therefore, in affirming the world to have been generated, he must needs deny the eternity thereof. Again$_y$ the question is so punctually stated by him afterwards, as that there is no possibility of any

Subterfuge left, -rrorepov *yv du* ygvecrewc «{>X$^{r?}$ ^{v} *X^{WV} ovSc/iiav, $ yryovcv, *an* apX^ ^{rcv}°C ap£a| uei>oc ; Whether

,the world aliways were, having no beginning or generation, or whether it was made or generated,

-having- commenced from a certain epocha?—To which the answer is, -pyov*v, that it was made, or had a beginning.—Moreover, this philosopher there plainly affirms also,[b] that time itself was

- made, or had a beginning, *ygwoq* S' o5v JUET ovpavov

•yeyovsv, tva afta -y£vv>70€VT£C? ct^ua Kat Xv0(tJ<rii^, av TTOTC Xvltic TIC *avrvv yivrirai.* Time was made together with the heaven; that, being both generated together, they -might be both dissolved together likewise, if at least there should ever be any dissolution of thena-—{Besides which, he plainly declares, that before this orderly world was produced, the matter of it

did move disorderly;[6] *nav oaov %v* oparov, TropoXa/Swv, * Cap.xii..p.S55. ^ Cap. xx. p. 245.

[c] Timaei, cap. xiv. p. 237.